VARAHA AVATHARA

SRI VARAHA DEVARA CHINTANA

Exploring Varaha Tattva in Sri Vishnu Sahasranama

सूकररूपक दानवशत्रो भूमिविधारक यज्ञवराङ्ग ॥

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The Supreme Reality and compassionate God, Bhagawan Vishnu, manifests Himself in diverse forms (Avatāras) to protect the righteous, restore cosmic balance (Dharma), and provide a tangible anchor for our devotion. Among these, the incarnation of Sri Varaha occupies a uniquely profound position as the savior who lifted the earth (BhooDevi) from the chaotic depths of the primordial ocean.

Sri Varaha Avathara is third in the line of Lord Vishnu's celebrated DasaAvatharas that is purported to have taken place twice in this Kalpa. First one during Swayabhuva Manvanthara when Aadi-Hiranyaaksha was killed by Lord Vishnu in Aadi Varaha roopa and second one was in Chakshusa Manvanthara when Hiranyaaksha was born as son of Kashyapa Prajapati and Diti. First one is called Aadi Varaha or Sweta Varaha and second one is called Neela Varaha or Krushna Varaha. It is a Sathya Yuga (Krutha Yuga) avathaara.

Pouranically (SriMad Bhagavata Purana), Lord Vishnu took the form of Varaha (giant wild boar) to rescue the Mother Earth from the demon Hiranyaaksha who towed the Mother Earth to the bottom of the sea. Lord Varaha killed the demon and lifted the Mother Earth out of sea water with His tusks and placed it back to its original position.

Hiranyaaksha was one of the twins (other being Hiranyakasipa) who were Jaya-Vijaya the doorkeepers of Vishnu's abode Vaikunta. They were cursed by SanatKumaras' as a result were born to Sage Kashypa and Dithi as Daityas. Blessed by a boon from Lord Brahma, they started challenging the Gods crating all havocs'. While Hiranyaaksha was killed by Vishnu in His Varaha avathara, Hiranyakasipa was killed by Vishnu in His Narasimha avathara.

To save the Earth and to restore dharma, Lord Varaha (Vishnu) emerges as a tiny beast (a size of a thumb) from the nostrils of Brahma, but soon starts to grow. Varaha's size increases to that of an elephant and then to that of an enormous mountain. He is as large as a mountain and blazing like the sun. Dark like a rain cloud in complexion, his tusks are white, sharp and fearsome. His body is the size of the space between the earth and the sky. His thunderous roar is frightening.

Varaha is depicted as a boar or in an anthropomorphic form, with a boar's head and a human body. His consort, BhooDevi is depicted as the goddess lifted by Varaha.

Varaha roopi Paramatma chintana

(as per Tantrasara sangraha of Sri Madhvacharya)

ಶ್ಯಾಮಃ ಸುದರ್ಶನ ದರಾಭಯ ಸದ್ವರೇತೋ |

ಭೂಮ್ಯಾ ಯುತೋಽಖಿಲ ನಿಜೋಕ್ತ ಪರಿಗ್ರಹೈಶ್ಚ |

ಧ್ಯೇಯೋ ನಿಜೈಶ್ಚ ತನುಭಿಃ ಸಕಲೈರುಪೇತಃ |

ಕೋಲೋ ಹರಿಃ ಸಕಲ ವಾಂಛಿತ ಸಿದ್ಧಯೇಽಜಃ ||

श्यामः सुदर्शन दराभय सद्वरेतो ।

भूम्या युतोऽखिल निजोक्त परिग्रहैश्च ।

ध्येयो निजैश्च तनुभिः सकलैरुपेतः ।

कोलो हरिः सकल वांछित सिद्धयेऽजः ॥

Sri Varaha roopi Paramatma’s body is blue in colour, has four arms (Chaturbhuja) with Chakra, Shankha, abhaya and Varada Mudra, accompanied by BhuDevi and His parivara devatas (Brahma-Rudraadi) the one who is capable of fulfilling all the desires of His devotees.

An exclusive Purana called Varaha Purana is named after Lord Varaha. Comprising of 24000 slokas, Varaha Purana is in the form of a dialogue between Lord Varaha (Vishnu) and His consort BhuDevi. Almost all Puranas including Ramayana and MahaBharata have mentioned about Sri Varaha Avathara and its significance.

Current Era (Kalpa) of Kaalaganana is named after Varaha called Swetha Varaha Kalpa.

Bhadrapada Sukla Truteeya is celebrated as Sri Varaha Jayanthi purported to be the day pradhurbhaava of Lord Vishnu as Varaha took place.

Famous temples of Sri Varahamoorti:

- Sri Varahaswamy temple at Tirumala Kshetra known as Aadi Varaha Kshetra, where Lord Varaha stays with his consort BhooDevi on the banks of Swami Pushkarini after rescuing the Mother Earth.

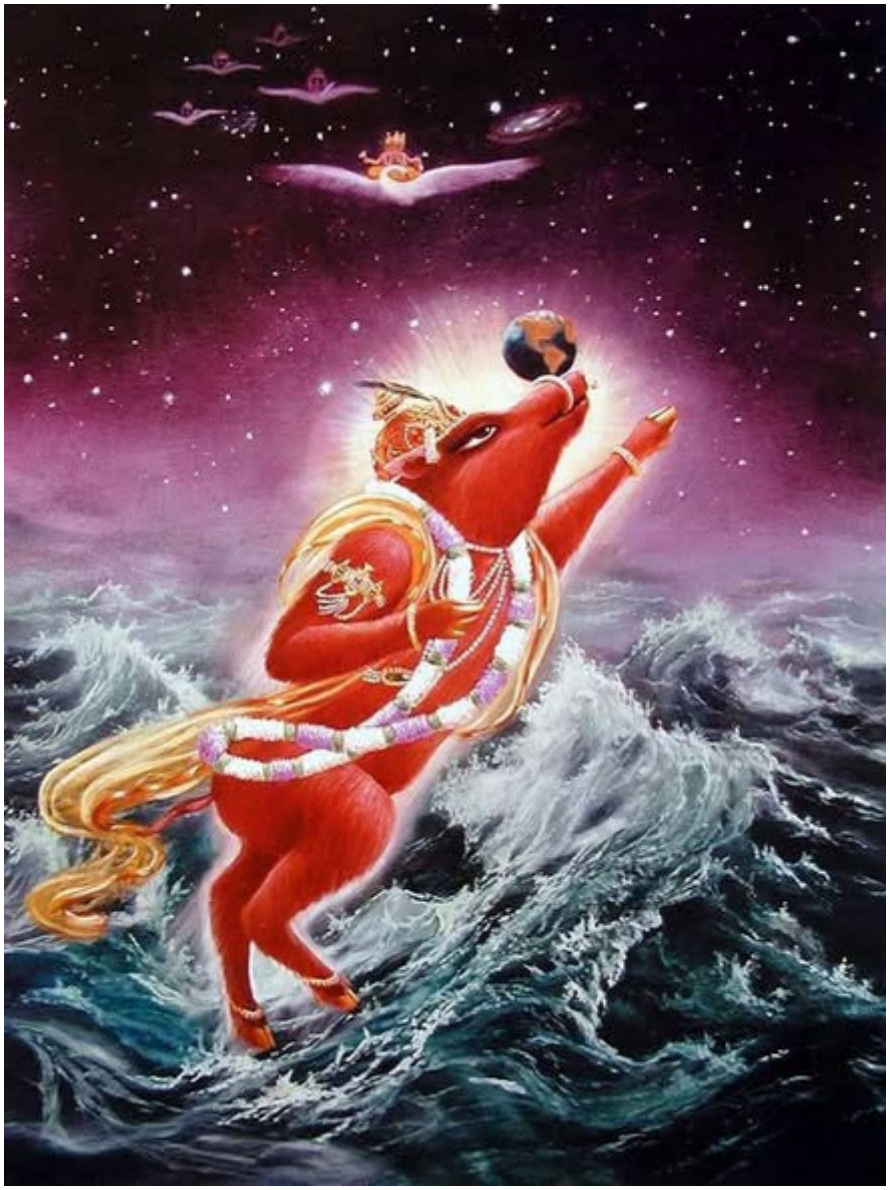
According to the *Sri Venkatachala Mahatmya*, Lord Srinivasa (Venkateswara) sought permission from Lord Varaha to reside on the Tirumala Hills, where His primary temple stands today. Consequently, tradition dictates that devotees first offer their prayers and seek the *darshan* of Sri Varahaswamy before visiting Lord Venkateswara.

- Sri Varaha temple at Pushkar kshetra (Rajastan)
- Sri Varaha Lakshmi Narasimha Swamy temple (Simhachalam)
- BhooVarahaswami temple at SriMushnam (Tamilnadu). It is swayabhu kshetra considered as one of the Swayamvyakta kshetras.

(BhooVaraha Devaru – SriMushnam)

Integrating the Varaha and its Interconnected Attributes with the Yajna-Varaha Metaphor in... Sri Vishnu Sahasranama

Mapping out the specific, potent Namas (names) from Sri Vishnu Sahasranama that directly glorify, invoke, and celebrate the cosmic qualities, fierce valour, and protective grace of the Varaha Avathara.



In the sacred tapestry of the *Sri Vishnu Sahasranama*, the divine names are far more than poetic titles—they are living windows into the Supreme Lord's cosmic acts of grace. Among His ten primary incarnations (*Dashavatara*), the Varaha Avatara stands out as an emblem of fierce compassion, unyielding strength, and cosmic restoration. When Mother Earth (*Bhudevi*) was dragged into the dark, chaotic depths of the primeval ocean (*Rasatala*) by the demon Hiranyaksha, the Supreme Lord assumed the colossal, transcendent form of Sri Maha-Varaha—not out of wrath, but out of boundless paternal love to rescue and stabilize creation.

In this section of our *Bhashya*, we trace how the *Sahasranama* celebrates this awe-inspiring descent. Beginning with the direct invocation of Mahāvarāho Govindaḥ, we explore its interconnected attributes—such as Satyamedhāḥ Dharādharaḥ, which glorifies His infallible wisdom in upholding the Earth—before culminating in the profound esoteric vision of the Yajna-Varaha, where every limb of the Lord embodies the sacred Vedic sacrifice that sustains the universe.

Direct Reference: MAHAVARAHO–GOVINDAH (Sloka #58)

MAHAVARAHO (Naama #538)

The one who is the great cosmic boar (**MahaVaraha**) who lifted the Mother Earth with His tusks from the nether worlds (Rasatala) when it was drowned in the great ocean of the universe (Primordial waters)

GOVINDAH (#539)

In Sanskrit, the root word *"Go"* has multiple profound dimensions. While we commonly associate *"Govinda"* with Sri Krishna, in Sanskrit *"Go"* also signifies the Earth, and *"Vinda"* means *"to find, obtain, get, acquire, or recover"*—signifying He

who found and reclaimed the sunken Earth. Placed immediately after *Mahāvarāhaḥ*, *Govindaḥ* directly celebrates Lord Varaha as the divine rescuer who retrieved Mother Earth from the cosmic depths, making Him the ultimate protector of the cosmos.

INDIRECT REFERENCE:

Integration of the following attributes of Bhagawan Vishnu as a ref. to Sri Vishnu Sahasranama

Vrushakapih - Vrusha - Vrushakrutih - Vrushodara - Vrushaahii - Vrushakarma - Vrushaparva - Vrishabhaksha - Vrishapriya – Ameyatma

The name **Vrushakapih (वृषाकपिः)** from Sri Vishnu Sahasranama is loaded with profound philosophical and grammatical depth. **Vrushakapih** means the Supreme God who showers all auspicious desires (Dharma) and rescues the souls from the ocean of material existence (Samsara) without ever deviating from His true nature.

The term **Vrushakapih** appears in Sloka 11 (Naama #101) of the *Sri Vishnu Sahasranama Stotram* as a primary name and attribute of Lord Vishnu. The root term **Vrusha** is a recurring foundational element across multiple connected slokas:

Sloka 11: ***vṛṣā-kapir ameyātmā*** *sarva-yoga-viniḥ-sṛtaḥ* ||

Sloka 12: *amoghaḥ puṇḍarīkākṣo* ***vṛṣa-karmā vṛṣākṛtiḥ*** ||

Sloka 28: ***vṛṣāhī*** *vṛṣabho viṣṇur* ***vṛṣa-parvā*** *vṛṣodaraḥ* ||

Etymological Breakdown (Nirukta)

In the holy mantra **"Om Vrushakapaye Namaha"**, the compound name splits into three powerful Sanskrit syllables (**Vrusha + Ka + Pa**):

Vrushah: Represents Dharma, virtuous acts, virtue, and the Divine Boar avatar. *(Note: This root also culminates as an independent name in the stotram in sloka # 34).*

Kā: Indicates Water.

Pā: Indicates the act of protecting or sustaining.

Supreme Spiritual Significance & Scriptural Authority

In the realm of supreme spirituality, **Vrushakapih** is intimately connected to **Lord Varaha** (the Boar incarnation of Paramatma). He is the supreme entity who lifted the Earth from the deep, chaotic waters (*Kā*) to protect (*Pā*) and restore cosmic righteousness (***Vrusha***).

Learned scholars anchor this divine act in the *Mahabharata* (Shanti Parva, Sloka 12.330.24), where the Lord reveals the origin of this name:

कपिर्वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते |

तस्मात् वृषाकपिं प्राह कश्यपो मां प्रजापतिः ||

"kapir varāhaḥ śreṣṭhaśca dharmaśca vṛṣa ucyate |
tasmād vṛṣākapim prāha kāśyapo mām prajāpatiḥ ||"

Meaning: *"Kapi implies the glorious, foremost Boar (Varaha), and Vrusha signifies Dharma. Therefore, Prajapati Kashyapa addressed Me by the name Vrushakapi."*

In this act of protecting and restoring Dharma, no other entity is as ***Sreshtha*** (foremost), as powerful, as magnanimous, or as merciful as Lord Vishnu. He is **Ameyatma**—the ultimate reality who is completely beyond human comprehension, description, definition, measurement, and explanation.

Interconnected Attributes of Dharma

The names **Vrushakrutih (#113)**, **Vrushodara (#260)**, **Vrushaahii (#256)**, and **Vrushakarma (#112)** from Slokas 12 and 28 expand heavily upon this identity:

· **Embodiment of Dharma:** Lord Vishnu is Dharma itself; His very core nature is righteous.

· **Purposeful Action:** His incarnations and deeds exist solely to establish Dharma. He is **Vrushakarma (#112)**—the one whose actions perfectly mirror cosmic order.

· **Vigilant Protector:** He is an embodiment and protector of Dharma who keeps a constantly vigilant eye upon it. He stands as the greatest knower of righteousness, executing every action flawlessly according to it, as epitomized by the phrase *'Ramo Vigrahavan Dharmah'* (Rama is the personification of Dharma).

· **Vrishapriya (वृषप्रियः) –** [Sloka # 63/595] – One to whom Dharma (righteousness) is extremely dear. One who is pleased only by *Dharma*, emphasizing that the easiest way to endear oneself to the Supreme Lord is to live a virtuous life. He is **Vrishabhaksha (वृषभाक्षो) – [63/594]** One whose very look or glance showers *Dharma* and fulfils the righteous desires of His devotees.

The Bestower of Desires and the Ultimate Path

· **Abheeshtada (Granter of Wishes):** As Vrushakapi, He directly quenches the spiritual and material thirst of His devotees. He continuously showers, bestows, and grants absolute happiness upon those who surrender to Him.

· **Vrushaparva (#259) - The Divine Ladder:** He has personally carved out the path of righteousness. He has laid down the strict ladder and structural steps of Dharma—

manifested as **Navavidha Bhakti** (the nine forms of devotion)—to allow the seeking soul to safely ascend and reach Him, the ultimate reality.

Satyamedhāḥ Dharādharaḥ

(Vishnu Sahasranama Stotram – Sloka #80 / Namas 755, 756)

Dharādharaḥ & Dharāvāsaḥ (धराधरः - धरावासः)

- **Dharā + Dharaḥ**: The Supreme God who directly holds and sustains the Earth.
- **Dharā + Ādhāraḥ**: The foundational Support and Substratum of the universe.
- **Dharā + Vāsaḥ / Āvāsaḥ**: The Divine One who resides within the Earth as its inner controller, and the ultimate shelter where the Earth itself finds its home.

All beings in this creation depend on the support of Goddess Bhūdevi (Dharā). If Bhūdevi supports everyone on this Earth, then who supports Her? Where does She stay, and where does She take shelter? She takes ultimate refuge in **Dharāvāsaḥ**—the Supreme Cosmic Foundation, Lord Sri ManNarayana.

In a supreme spiritual sense, **Dharāvāsaḥ-Dharādharaḥ** is Lord Vishnu, who is the shelter (*Āvāsa*) and foundation (*Ādhāra*) for Dharani (Dharā) where Dharā stays (*Vāsa*). He is *Dharanidharaḥ*, the one who holds the Earth. Dharā (Bhūdevi) is the eternal consort of Lord Vishnu. Lord Vishnu in His divine **Varaha** avatara is the majestic bearer of the Earth.

मत्स्याकृतिधर जय देवेश वेदविबोधक कूर्मस्वरूप |

मंदरगिरिधर सूकररूपभूमिविधारक जय देवेश ||

matsyākṛtidhara jaya deveśa vedavibodhaka kūrmasvarūpa |
maṃdaragiridhara sūkararūpabhūmividhāraka jaya deveśa ||

(Karthika Damodara Stotram)

The term ***sūkararūpabhūmividhāraka*** translates directly to *"The one who holds and sustains the Earth in the form of a Divine Boar,"* proving that His cosmic actions are absolute and real.

Therefore, if Dharā is the support for those living (*Vāsa*) on Earth, Lord Vishnu—who holds the Earth (Dharā)—is the primary support for Dharā (Bhū). As such, Lord Vishnu becomes the foundational support for all creatures, not only on this earth, but across the entire Universe.

Linguistically, *Dharā* also means a "summit" or "highest point." **Vaikuntha**, the most coveted abode (*Vāsa*) of Lord Vishnu, is situated at the absolute apex of creation. As *Dharādharaḥ*, He resides at this highest peak, governing the entire cosmic hierarchy from the top down.

Satyamedhāḥ (ಸತ್ಯಮೇಧಾಃ / सत्यमेधाः)

- **Satya**: True, real, immutable, and eternal.
- **Medhā**: Flawless intellect, perfect retentive power, and omniscient wisdom.

Unlike human intelligence, which is bound by limitations, delusion, and sensory errors, the *Medhā* of Sri Hari is completely infallible.

Because the Creator is **Satyamedhāḥ** (possessing True Wisdom), His creations, concepts, and incarnations are fundamentally real—not an illusion or a cosmic misunderstanding. This supreme quality of absolute truth

(*Satya*) is woven deeply throughout the Sri Vishnu Sahasranama Stotram, appearing across multiple key verses:

- **Sloka 12**: *Satyasandhaḥ* (He whose resolve and promises are always true).
- **Sloka 23**: *Satyaḥ* (The Absolute Reality).
- **Sloka 31**: *Satyadharma-parākramaḥ* (He whose truth, righteousness, and power are entirely real).
- **Sloka 56**: *Satyamedhāḥ* (The Lord of True Wisdom).
- **Sloka 80**: *Satyamedhāḥ Dharādharaḥ* (The current context).
- **Sloka 93 (Verse 870)**: *Satya-dharma-parāyaṇaḥ* (The eternal custodian of Truth, Virtue, and Justice).

The insight that *"Satya is His costume"* confirms that His divine will is automatically translated into reality. He is **Lord Satyanarayana**, none other than Sri Maha Vishnu, the primordial supreme God who is the ultimate reality for His devotees.

The Lord does not merely protect Dharma; He **is** Dharma itself. As Sage Valmiki declares: **रामो विग्रहवान् धर्मः** (*Rāmo vigrahavān dharmaḥ* — Rama is righteousness personified).

His divine incarnations are never material illusions, but the absolute manifestation of truth and cosmic order.

CONCEPT OF YAGNA-VARAHA

Varaha represents yajna (sacrifice) as the eternal upholder of the earth. Varaha is the embodiment of the Supreme Being Vishnu who brings order amidst chaos in the world by ritual sacrifice.

Varaha's various body parts are compared with various implements or participants of a *yajna* (sacrifice). This description of *Yajna-varaha* was adopted in various other Puranas.

His feet represent the Vedas (scriptures). His tusks represent sacrificial stakes. His teeth are offerings. His mouth is the altar; the tongue is the sacrificial fire. The hair on his head denotes the sacrificial grass. The eyes represent the day and night. The head represents the seat of all. The mane represents the hymns of the Vedas. His nostrils are the oblation. His joints represent the various ceremonies. The ears are said to indicate rites.

"Sri Yagna Varaha Avathara"

(Harivamsa: Harivamsa Parva – Chapter 41)

Summary

The Great Uplifting of the Earth. The glorious Varaha incarnation is described in the Vedas (*Shruti*). Vishnu, the supreme among the gods, assumed the form of a boar to rescue the earth—along with its mountains, forests, and groves—from the depths of the ocean.

The Symbolic Anatomy of the Yagna (Sacrifice)

His body was the personification of the sacred Vedic rituals:

- The **Vedas** were his **feet**.
- His **tusk** was the ***Yupa*** (the sacrificial post).
- His **teeth** represented the ***Kratu*** (sacrificial rite), and his **face** was the ***Chiti*** (the sacrificial altar).

- His **tongue** was the sacred fire (***Agni***), his **body hair** was the ***Darbha* grass**, and his **head** was **Brahma**. He was the embodiment of supreme penance.
- **Day** and **night** were his **eyes**. The auxiliary Vedic texts (***Vedangas***) were his ornaments.
- His **nostrils** represented the ***Ajya*** (clarified butter/ghee).
- His **snout** was the ***Sruva*** (sacrificial ladle), and the great **sound of his roar** was like the chanting of the ***Sama Veda***.

The Spiritual Attributes

He is the embodiment of righteousness (***Dharma***) and truth (***Satya***). That glorious Lord is honored through his orderly cosmic strides. His claws are the acts of atonement (***Prayashchitta***), and the mighty arms of that courageous Lord are the ***Pashu*** (the sacrificial offering).

His inner body is the ***Udgata*** (the chanter of hymns), his generative organ is the *Homa* (oblation), and his seeds of life are the great medicinal herbs (***Mahauṣadhi***).

His inner soul is the wind (***Vayu***), his hips are the ***Mantras***, and his very blood is the pressed and purified ***Soma*** juice.

His shoulders are the ***Vedi*** (sacrificial altar). His fragrance is the ***Havissu*** (offering).

His extreme speed represents the offerings made to gods and ancestors (***Havya-Kavya***). His torso is the ***Pragvamsa*** (the principal room of the sacrificial hall). That radiant Lord is enriched with various sacred initiations (***Deekshas***).

The Divine Adornments

The ***Dakshina*** **(**sacrificial fee/charity) is his heart. The great *Satra* (a long, continuous sacrificial ritual) is the very form of that great Yogi.

The ***Upakarma*** (the ritual beginning of Vedic studies) is the ornament of his intense focus. The repetition of the *Pravargya* ritual is his jewellery.

The movement of various poetic meters (***Chandas***) is his path. The secret ***Upanishads*** are his seat. His shadow is his helper, acting like a devoted wife. He stood as tall as the peak of Mount Meru.

The Restoration of the World

Desiring the welfare of the cosmos, that thousand-headed Lord entered the primordial ocean (***Ekarnava***). With his mighty tusks, he lifted the submerged earth—complete with its mountains, forests, and boundaries—up from the waters, establishing the planet firmly once again upon the surface of the sea.

In this manner, for the absolute well-being of all living beings, the Lord previously manifested as Yagna Varaha and uplifted the earth from the ocean's depths.

"Sri Yagna Varaha Avathara"

(Harivamsa: Harivamsa Parva – 41 Vishnu Avathara Varnanam)

" ಶ್ರೀ ಯಜ್ಞ ವರಾಹಾವತಾರ "

(ಹರಿವಂಶ: ಹರಿವಂಶ ಪರ್ವ – ೪೧ ವಿಷ್ಣ್ವವತಾರವರ್ಣನಮ್**)**

ವಾರಾಹಸ್ತು ಶ್ರುತಿಮುಖಃ ಪ್ರಾದುರ್ಭಾವೋ ಮಹಾತ್ಮನಃ |
ಯತ್ರ ವಿಷ್ಣುಃ ಸುರಶ್ರೇಷ್ಠೋ ವಾರಾಹಂ ರೂಪಮಾಸ್ಥಿತಃ |
ಮಹೀಂ ಸಾಗರಪರ್ಯಂತಾಂ ಸಶೈಲವನಕಾನನಾಮ್ ||೧-೪೧-೨೮

ಮಹಾತ್ಮ ವಾರಾಹ ಅವತಾರವು ಶ್ರುತಿಯಲ್ಲಿ ವರ್ಣಿತವಾಗಿದೆ. ಸುರಶ್ರೇಷ್ಠ ವಿಷ್ಣುವು ವಾರಾಹ ರೂಪವನ್ನು ತಳೆದು ಶೈಲವನಕಾನನಗಳೊಂದಿಗೆ ಭೂಮಿಯನ್ನು ಸಮುದ್ರದಿಂದ ಉದ್ಧರಿಸಿದ್ದನು.

ವೇದಪಾದೋ ಯೂಪದಂಷ್ಟ್ರಃ ಕ್ರತುದಂತಶ್ಚಿತೀಮುಖಃ |
ಅಗ್ನಿಜಿಹ್ವೋ ದರ್ಭರೋಮಾ ಬ್ರಹ್ಮಶೀರ್ಷೋ ಮಹಾತಪಾಃ ||೧-೪೧-೨೯

ವೇದಗಳೇ ಅವನ ಪಾದಗಳಾಗಿದ್ದವು ಮತ್ತು ಅವನ ಕೋರೆದಾಡೆಯು ಯೂಪವಾಗಿತ್ತು. ಹಲ್ಲು ಕ್ರತುವಾಗಿತ್ತು ಮತ್ತು ಮುಖವು ಚಿತಿಯಾಗಿತ್ತು. ಅವನ ನಾಲಿಗೆಯೇ ಅಗ್ನಿಯಾಗಿತ್ತು, ರೋಮಗಳು ದರ್ಭೆಗಳಾಗಿದ್ದವು, ಮತ್ತು ಶಿರವು ಬ್ರಹ್ಮನಾಗಿತ್ತು. ಅವನು ಮಹಾತಪಸ್ವಿಯಾಗಿದ್ದನು.

ಅಹೋರಾತ್ರೇಕ್ಷಣೋ ದಿವ್ಯೋ ವೇದಾಂಗಶ್ರುತಿಭೂಷಣಃ |
ಆಜ್ಯನಾಸಃ ಸ್ರುವಾತುಂಡಃ ಸಾಮಘೋಷಸ್ವನೋ ಮಹಾನ್ ||೧-೪೧-೩೦

ದಿನ-ರಾತ್ರಿಗಳು ಅವನ ಕಣ್ಣುಗಳಾಗಿದ್ದವು. ವೇದಾಂಗ ಶ್ರುತಿಗಳು ಅವನ ಆಭರಣಗಳಾಗಿದ್ದವು. ನಾಸಿಕವು ಆಜ್ಯವಾಗಿತ್ತು. ತುಂಡವು ಸ್ರುವವಾಗಿತ್ತು ಮತ್ತು ಅವನ ಮಹಾಸ್ವನವು ಸಾಮಘೋಷದಂತಿತ್ತು.

ಧರ್ಮಸತ್ಯಮಯಃ ಶ್ರೀಮಾನ್ಕ್ರಮವಿಕ್ರಮಸತ್ಕೃತಃ |
ಪ್ರಾಯಶ್ಚಿತ್ತನಖೋ ಧೀರಃ ಪಶುಜಾನುರ್ಮಹಾಭುಜಾಃ ||೧-೪೧-೩೧

ಅವನು ಧರ್ಮ ಮತ್ತು ಸತ್ಯಮಯನು. ಆ ಶ್ರೀಮಾನನು ಕ್ರಮ ಮತ್ತು ವಿಕ್ರಮಗಳಿಂದ ಸತ್ಕೃತನು. ಅವನ ಉಗುರುಗಳೇ ಪ್ರಾಯಶ್ಚಿತ್ತ ಮತ್ತು ಆ ಧೀರನ ಮಹಾಭುಜಗಳೇ ಪಶು.

ಉದ್ಗಾತ್ರಂತೋ ಹೋಮಲಿಂಗಃ ಫಲಬೀಜಮಹೌಷಧಿಃ |
ವಾಯ್ವಂತರಾತ್ಮಾ ಮಂತ್ರಸ್ಫಿಗ್ವಿಕೃತಃ ಸೋಮಶೋಣಿತಃ ||೧-೪೧-೩೨
ಅವನ ಒಳ ಶರೀರವು ಉದ್ಗಾತಾ, ಲಿಂಗವು ಹೋಮ, ಮತ್ತು ಅವನ ಅಂಡಕೋಶ ಮತ್ತು ವೀರ್ಯವು ಮಹೌಷಧಿ. ಅವನ ಅಂತರಾತ್ಮವು ವಾಯು, ನಿತಂಬವು ಮಂತ್ರ ಮತ್ತು ಅವನ ರಕ್ತವೇ ಹಿಂಡಿ ತಯಾರಿಸಿದ ಸೋಮರಸ.

ವೇದಿಸ್ಕಂಧೋ ಹವಿರ್ಗಂಧೋ ಹವ್ಯಕವ್ಯಾತಿವೇಗವಾನ್ |
ಪ್ರಾಗ್ವಂಶಕಾಯೋ ದ್ಯುತಿಮಾನ್ನಾನಾದೀಕ್ಷಾಭಿರಾಚಿತಃ ||೧-೪೧-೩೩

ಅವನ ಸ್ಕಂಧವು ವೇದಿ. ಅವನ ಗಂಧವೇ ಹವಿಸ್ಸು. ಅವನ ಅತಿವೇಗವೇ ಹವ್ಯಕವ್ಯಗಳು. ಅವನ ಕಾಯವೇ ಪ್ರಾಗ್ವಂಶ. ಆ ದ್ಯುತಿಮಾನನು ನಾನಾ ದೀಕ್ಷೆಗಳಿಂದ ಸಂಪನ್ನನು.

ದಕ್ಷಿಣಾಹೃದಯೋ ಯೋಗೀ ಮಹಾಸತ್ರಮಯೋ ಮಹಾನ್ |
ಉಪಾಕರ್ಮೋಷ್ಣರುಚಕಃ ಪ್ರವರ್ಗ್ಯಾವರ್ತಭೂಷಣಾಃ ||೧-೪೧-೩೪

ದಕ್ಷಿಣೆಯೇ ಅವನ ಹೃದಯ. ಮಹಾ ಸತ್ರವು ಆ ಮಹಾಯೋಗಿಯ ಸ್ವರೂಪ. ಉಪಾಕರ್ಮವು ಅವನ ಗೀಳಿನ ಆಭರಣ. ಪ್ರವರ್ಗ್ಯದ ಆವೃತಿಯು ಅವನ ಆಭೂಷಣ.

ನಾನಾಛಂದೋಗತಿಪಥೋ ಗುಹ್ಯೋಪನಿಷದಾಸನಃ |
ಛಾಯಾಪತ್ನೀಸಹಾಯೋ ವೈ ಮೇರುಶೃಂಗ ಇವೋಚ್ಛ್ರಿತಃ ||೧-೪೧-೩೫

ನಾನಾ ಛಂದಗಳ ಗತಿಯು ಅವನ ಮಾರ್ಗ. ಗುಹ್ಯ ಉಪನಿಷತ್ತು ಅವನ ಆಸನ.
ಛಾಯೆಯೇ ಪತ್ನಿಯಂತೆ ಅವನ ಸಹಾಯಕಿಯು. ಅವನು ಮೇರುಶೃಂಗದಂತೆ ಎತ್ತರವಾಗಿದ್ದನು.

ಮಹೀಂ ಸಾಗರಪರ್ಯಂತಾಂ ಸಶೈಲವನಕಾನನಾಮ್ |
ಏಕಾರ್ಣವಜಲೇ ಭ್ರಷ್ಟಾಮೇಕಾರ್ಣವಗತಃ ಪ್ರಭುಃ ||೧-೪೧-೩೬

ದಂಷ್ಟ್ರಯಾ ಯಃ ಸಮುದ್ಧೃತ್ಯ ಲೋಕಾನಾಂ ಹಿತಕಾಮ್ಯಯಾ |
ಸಹಸ್ರಶೀರ್ಷೋ ದೇವಾದಿಶ್ಚಕಾರ ಪೃಥಿವೀಂ ಪುನಃ ||೧-೪೧-೩೭

ಆ ಸಹಸ್ರಶೀರ್ಷ ಪ್ರಭುವು ಲೋಕಗಳ ಹಿತವನ್ನು ಬಯಸಿ ಏಕಾರ್ಣವ ಜಲವನ್ನು ಪ್ರವೇಶಿಸಿ ಅದರಲ್ಲಿ ಮುಳುಗಿದ್ದ ಪರ್ವತ-ವನ-ಕಾನನಸಮೇತ ಸಮುದ್ರಪರ್ಯಂತ ಮಹಿಯನ್ನು ತನ್ನ ಕೋರೆದಾಡೆಗಳಿಂದ ಹಿಡಿದೆತ್ತಿ ಪುನಃ ಪೃಥ್ವಿಯನ್ನು ನೀರಿನ ಮೇಲೆ ಸ್ಥಿರವಾಗಿ ಸ್ಥಾಪಿಸಿದನು.

ಏವಂ ಯಜ್ಞವರಾಹೇಣ ಭೂತ್ವಾ ಭೂತಹಿತಾರ್ಥಿನಾ |
ಉದ್ಧೃತಾ ಪೃಥಿವೀ ಸರ್ವಾ ಸಾಗರಾಂಬುಧರಾ ಪುರಾ ||೧-೪೧-೩೮
ಹೀಗೆ ಹಿಂದೆ ಭೂತಗಳ ಹಿತಾರ್ಥಕ್ಕಾಗಿ ಯಜ್ಞವರಾಹನಾಗಿ ಸಾಗರಾಂಬುಧರೆ ಪೃಥ್ವಿಯನ್ನು ಉದ್ಧರಿಸಿದ್ದನು.

" श्री यज्ञ वराहावतार "

(हरिवंश: हरिवंश पर्व – ४१ विष्ण्ववतारवर्णनम्)

वाराहस्तु श्रुतिमुखः प्रादुर्भावो महात्मनः ।
यत्र विष्णुः सुरश्रेष्ठो वाराहं रूपमास्थितः ।
महीं सागरपर्यंतां सशैलवनकाननाम् ॥१-४१-२८

वेदपादो यूपदंष्ट्रः क्रतुदंतश्चितीमुखः ।
अग्निजिह्वो दर्भरोमा ब्रह्मशीर्षो महातपाः ॥१-४१-२९

अहोरात्रेक्षणो दिव्यो वेदांगश्रुतिभूषणः ।
आज्यनासः स्रुवातुंडः सामघोषस्वनो महान् ॥१-४१-३०

धर्मसत्यमयः श्रीमान्क्रमविक्रमसत्कृतः ।
प्रायश्चित्तनखो धीरः पशुजानुर्महाभुजाः ॥१-४१-३१

उद्गात्रंतो होमलिंगः फलबीजमहौषधिः ।
वाय्वंतरात्मा मंत्रस्फिग्विकृतः सोमशोणितः ॥१-४१-३२

वेदिस्कंधो हविर्गंधो हव्यकव्यातिवेगवान् ।
प्राग्वंशकायो द्युतिमान्नानादीक्षाभिराचितः ॥१-४१-३३

दक्षिणाह्रदयो योगी महासत्रमयो महान् ।

उपाकर्मोष्ठरुचकः प्रवर्ग्यावर्तभूषणाः ॥१-४१-३४

नानाछंदोगतिपथो गुह्योपनिषदासनः ।

छायापत्नीसहायो वै मेरुशृंग इवोच्छ्रितः ॥१-४१-३५

महीं सागरपर्यंतां सशैलवनकाननाम् ।

एकार्णवजले भ्रष्टामेकार्णवगतः प्रभुः ॥१-४१-३६

दंष्ट्रया यः समुद्धृत्य लोकानां हितकाम्यया |
सहस्रशीर्षो देवादिश्चकार पृथिवीं पुनः ||१-४१-३७.

एवं यज्ञवराहेण भूत्वा भूतहितार्थिना |
उद्धृता पृथिवी सर्वा सागरांबुधरा पुरा ||१-४१-३८

Meaning:

1. The great Varaha (Boar) incarnation is described in the Vedas (*Shruti*). Vishnu, the supreme among the gods, assumed the form of a boar to rescue the earth—along with its mountains, forests, and groves—from the depths of the ocean.

2. The Vedas were his feet, and his tusk was the *Yupa* (sacrificial post). His teeth represented the *Kratu* (sacrificial rite), and his face was the *Chiti* (sacrificial altar). His tongue was the sacred fire (*Agni*), his body hair was the *Darbha* grass, and his head was Brahma. He was a performer of supreme penance.

3. Day and night were his eyes. The auxiliary Vedic texts (*Vedangas*) were his ornaments. His nostrils represented the *Ajya* (clarified butter/ghee). His snout was the *Sruva* (sacrificial ladle), and the great sound of his roar was like the chanting of the *Sama Veda*.

4. He is the embodiment of righteousness (*Dharma*) and truth (*Satya*). That glorious Lord is honored through his orderly cosmic strides. His claws are the acts of atonement (*Prayashchitta*), and the mighty arms of that courageous Lord are the *Pashu* (the sacrificial offering).

5. His inner body is the *Udgata* (the chanter of hymns), his generative organ is the *Homa* (oblation), and his seeds of life

are the great medicinal herbs (*Mahauṣadhi*). His inner soul is the wind (*Vayu*), his hips are the *Mantras*, and his very blood is the pressed and purified *Soma* juice.

6. His shoulders are the *Vedi* (sacrificial altar). His fragrance is the *Havissu* (offering). His extreme speed represents the offerings made to gods and ancestors (*Havya-Kavya*). His torso is the *Pragvamsa* (the principal room of the sacrificial hall). That radiant Lord is enriched with various sacred initiations (*Deekshas*).

7. The *Dakshina* (sacrificial fee/charity) is his heart. The great *Satra* (a long, continuous sacrificial ritual) is the very form of that great Yogi. The *Upakarma* (the ritual beginning of Vedic studies) is the ornament of his intense focus. The repetition of the *Pravargya* ritual is his jewelry.

8. The movement of various poetic meters (*Chandas*) is his path. The secret *Upanishads* are his seat. His shadow is his helper, acting like a devoted wife. He stood as tall as the peak of Mount Meru.

9. Desiring the welfare of the cosmos, that thousand-headed Lord entered the primordial ocean (*Ekarnava*). With his mighty tusks, he lifted the submerged earth—complete with its mountains, forests, and boundaries—up from the waters, establishing the planet firmly once again upon the surface of the sea.

10. In this manner, for the absolute well-being of all living beings, the Lord previously manifested as Yagna Varaha and uplifted the earth from the ocean's depths.

The Yajna-Varaha Metaphor – Integration with Sri Vishnu Sahasranama: Unpacking the profound symbolism of Lord Varaha's divine physical form being the literal embodiment of Vedic sacrifice (**Yajna**).

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yajno yajnapatiryajvaa yajnaango yajnavaahanah - यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः । (SVSN – sloka # 104)

Yajnah – "One whose very nature is yajna." He is Yagna naamaka Paramaatma. He is antaryaami of Yajna. The term yajna means work undertaken with a pure spirit of total dedication in complete co-operative endeavor with total selflessness, there is SriManNarayana in action through His creatures.

Yajna-patih – "The lord of all yajnas." I am the 'Enjoyer' in all self –dedicated, co-operative endeavors (Yajna). These are the joyous words of the lord who Himself declares; "The 'Enjoyer' and the 'lord' in all yajnas am I."

Yajvaa – "The one who performs Yajna according to the strict prescriptions laid down in Vedas" –the one who maintains in all his divine actions the true Yajna spirit. He is the actual Yajamaana activating and performing all yagnic activities. nAham kArtA hariH kArtA - He manifests as the performer of Yagna by residing as antharyaami of Yajamaana.

Yajnaangah – "One whose limbs are the 'things' employed in Yajna." In Harivamsa it is told that 'things' are the very aspects of Lord SriManNarayana. All the parts of His body as the incarnate Cosmic Boar are identified with the parts of a yajna.

Yajna-vaahanah – "One who supports and fulfils Yajnas in complete and exact accord with the Vedic instructions." Where

Yagna is performed there, visesha sannidhana of Bhagavantha will be present. The one who carries or steers the fruits of the fire ritual to its rightful performers.

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः ।

यज्ञान्तकृद्यज्ञगुह्यमन्नमन्नाद एव च ॥

"Yagyabhrud yagyakrud yagyii yagyabhrug yagyasadhanah

Yagyanantakrud yagyaguhyam annam annaada eva cha"

(Sri Vishnu Sahasranama Stothram - sloka # 105)

Lord Vishnu is the protector and supporter of all Yagnas; (yAgyabHrut #976)

He is the one who is the creator of the sacrifice and the custom of Yagna; (yAgyaKrut #977)

He is the very purpose and objective of every Yagna; (yAgNi - #978)

He is the protector the one who enjoys and consumes everything (Havissu) offered in the Yagna; (yAgnabHuk #979)

He is contributory factor and the one to whom Yagna is the approach; (yAgnasadHnaH #980)

the one who is the fruit of the Yagna; (yAgnaNtakrut #981)

He is the secret and undercurrent of all Yagna; (yAgnaguHyam #982)

- ***Annam-Annaada Eva Cha***

ANNAM (SVSN # 105/983)

Annam (Food/Nourishment) is the vital, basic sustenance and defining characteristic of mortal life. All living beings are born

out of Lord Vishnu, who is the sole Creator of the Universe. Because He is the supreme source of life, He Himself becomes the vital life force (*Annam*). He is the benevolent giver who grants food, nourishment, and sustaining power to every single being. In the paradigm of Agni Tattva, He is the sacred oblation (***Havis***) and cosmic fuel that feeds the fire of creation.

ANNAADAH (SVSN #984 / Sloka 105)

Lord Vishnu is not merely the giver of food (*Annam*); He is also *Annaadah*—the consumer of food. This directly manifests as the ***Vaishvanara*** principle (***Bhagavad Gita*** 15.14), where the Lord resides within the bodies of all living creatures as the digestive fire (***Jatharagni***) to consume nourishment. Furthermore, as *Vishvabhug* (the swallower of the universe), He swallows and absorbs all beings and the entire world back into Himself as His "food" at the time of cosmic annihilation (*Maha Pralaya*).

Therefore, the Lord is gloriously adored as ***Annam-Annaada Eva Cha*** (He who is both the food and the consumer of food).

In the sacred **Dwadasa Stotra** (6th Canto), this exact cosmic feat is beautifully captured by Sri Madhvacharya:

ಸೂಕರ ರೂಪಕ ದಾನವ ಶತ್ರೋ ಭೂಮಿ ವಿಧಾರಕ ಯಜ್ಞ ವರಾಂಗ

सूकररूपक दानवशत्रो भूमिविधारक यज्ञवराङ्ग ॥

Sūkara rūpaka dānava śatru bhūmi vidhāraka yajña varāṅga ||

(Dwadasa Stothra – 6.4)

"I offer my prostrations to the Lord in His transcendent **Varaha** form (*Sūkara* — the Divine Boar), who destroyed the *Danavas* (led by Hiranyaksha), lifted the sunken Earth from the cosmic ocean upon His radiant tusks, and whose noble limbs embody the sacred Vedic sacrifices (*Yajñavarāṅga*). Indeed, Lord

Varaha (Vishnu) is the Supreme Lord of all Sacrifices—**Yajna-Varaha**."

Viewed through the unified lens of the *Sri Vishnu Sahasranama*, the Varaha Avatara is not merely a distant event from a bygone *Kalpa*—it is an eternal assurance of divine protection. From the direct roar of rescue in **Mahāvarāho Govindaḥ**, to the steady, intelligent upholding of creation in **Satyamedhāḥ Dharādharaḥ**, and finally to the cosmic harmony of the **Yajna-Varaha**, every *Nama* reveals that the Lord Himself is both the protector of Dharma and the sacred sacrifice that keeps the cosmos in balance.

Did you know?

Dharbha (Kusagrass) and Thila have surfaced from the hair and sweat of Varaharoopoi Paramaatma. That's why they have so much sanctity and significance while performing Yagnas and Pithru kaarya. It is said that all materials for Yagna have originated from the body of Sri Varaha Devaru and hence, He becomes the Supreme God of Yajna and is called YajnaVaraha.

Did you know? The holy river TungaBhadra (Tunga+Bhadra) have originated from the tusks of Sri Varaha Devaru during Varaha Avathara.

Lord Varaha the one who introduced Śrāddha to the entire world.

VishnuDharmottara Purana – 1st Kaanda, 139th Adhyaya
Markandeya Maharishi – Vajramaharaja samvaada…

Vajramaharaja asks a question to Markandeya maharishi. Hey Maharishi, at the start of the Vaivaswata manvantara, who started the procedure of SHRAADHA for the 1st time?

After Hiranyaksha was killed, all the mountains flew away from Bhumi. This disconnected Bhumi and mountains, as a result Bhumi began to lose its stability. It began to shake and slowly descended in to patala loka. Devatas prayed Vishnu to resurrect Bhumi.

A pleased Vishnu took avatara as VARAHA and lifted the Bhumi and placed it back in its earlier predefined position. Adishesha sang praises of Lord Vishnu. Vishnu who was pleased with stuti placed a huge mountain on Bhumi to hold it down in position and named it as Varahaparvata.

Lord Varaha then removed the mud of the sea floor stuck to one of the tusk. He made it in the form of three lumps/ spherical balls. He transformed the sweat drops on his body as thila (black sesame) and his body hair as darbha grass. He spread across a bunch of such darbha grass with lead tip pointing south, placed like a mat. He took water from a nearby river and mixed it with sesame seeds and sprinkled it on the darbha mat.

He then proceeded to place THREE mud pindas one above the other. Lord Varahamurthy held gandha, pushpa, akshata in his palm and performed sankalpa.

From this very moment onwards, whom so ever does this karma to appease preta & pitrus, the one who performs will get all his desires fulfilled and his pitrus will be fully contended.

Three pindas represent PITRU_PITAMAHA_PRAPITAMAHA (Father-Paternal Grand Father & Paternal Great Grand Father), MATA, PITAMAHI, PRAPITAMAHI (Mother, Paternal Grand Mother & Paternal Great Grand Mother) In this shraadha kaarya, three Agni's namely DAKSHINAAGNI, GARHAPATYA, AVAHANEEYA get worshipped and are very pleased. Vishnu, Bramha, Rudradeva, All lokas, lokadhipatis get worshipped.

I, as Chaturmurti ie. Vasudeva-Sankarshana-Aniruddha & Pradyumna get worshipped. I will be present as Vasudeva in the pinda kept for Great Grand Father, as Sankarshan in the pinda for Grand Father and as Pradyumna in the pinda kept for Father. I will be present as Aniruddha in the kartru (person who does the shraadha).

A shraadha performed without this anusandhana will not fetch result. When I will be pleased by this, it is but obvious that all four yugas, four vedas, four purusharthas, four varnas, four

ashramas, four lokapalakas will all be extremely pleased. I shall bless the kartru with good spouse, moksha, all sukhas, good progeny. THENCEFORTH, THE SHRAADHA KARMA WAS PERFORMED.

GITA MAHATMYA - भगवद्गीता माहात्म्यं

(**Sri Varaha PuranaAntargata**)

Yes, the Gita Mahatmya (Glory of the Gita) is famously narrated by Lord Vishnu in His Varaha incarnation to Mother Earth (Bhudevi) in the Varaha Purana**.** This sacred dialogue explains how reading and reflecting on the Bhagavad Gita frees souls trapped in worldly duties and past karma (*prarabdha*).

Just as Lord Varaha lifted the submerged Earth out of the dark ocean of *Pralaya* (dissolution), He gifted the *Gita Mahatmya* to lift humanity out of the ocean of *Samsara* (worldly entanglement).

Lord Varaha assures Bhudevi that one who regularly immerses their mind in the Gita (*Gita-abhyasa*) remains untouched by sin and sorrow, living in the world just like a lotus leaf resting on water—present in it, yet completely unstained by it.

Unlike paths that demand total renunciation of the world, Lord Varaha's teaching to Mother Earth validates earthly life. He explains that performing one's duties while anchoring the mind in the Gita turns mundane existence into sacred worship.

Lord Varaha declares that wherever the Gita is studied, discussed, or recited, He Himself resides there permanently—making the scripture a living manifestation of the Lord on Earth.

धरोवाच ।

भगवन्परेमेशान भक्तिरव्यभिचारिणी ।

प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥ १॥

श्री विष्णुरुवाच ।

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा ।

स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ॥ २॥

महापापादिपापानि गीताध्यानं करोति चेत् ।

क्वचित्स्पर्शं न कुर्वन्ति नलिनीदलमम्बुवत् ॥ ३॥

गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते ।

तत्र सर्वाणि तीर्थाणि प्रयागादीनि तत्र वै ॥ ४॥

सर्वे देवाश्च ऋषयो योगिनः पन्नगाश्च ये ।

गोपाला गोपिका वापि नारदोद्धवपार्षदैः ॥

सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ५॥

यत्र गीताविचारश्च पठनं पाठनं शृतम् ।

तत्राहं निश्चितं पृथ्वि निवसामि सदैव हि ॥ ६॥

गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ।

गीताज्ञानमुपाश्रित्य त्रींलोकान्पालयाम्यहम् ॥ ७॥

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।

अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदात्मिका ॥ ८॥

चिदानन्देन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम् ।

वेदत्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥ ९॥

योऽष्टादशजपो नित्यं नरो निश्चलमानसः ।

ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥ १०॥

पाठेऽसमर्थः सम्पूर्णे ततोऽर्धं पाठमाचरेत् ।

तदा गोदानजं पुण्यं लभते नात्र संशयः ॥ ११॥

त्रिभागं पठमानस्तु गङ्गास्नानफलं लभेत् ।

षडंशं जपमानस्तु सोमयागफलं लभेत् ॥ १२॥

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ।

रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥ १३॥

अध्यायं श्लोकपादं वा नित्यं यः पठते नरः ।

स याति नरतां यावन्मन्वन्तरं वसुन्धरे ॥ १४॥

गीतायाः श्लोकदशकं सप्त पञ्च चतुष्टयम् ।

द्वौ त्रीनेकं तदर्धं वा श्लोकानां यः पठेन्नरः ॥ १५॥

चन्द्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ।

गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत् ॥ १६॥

गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ।

गीतेत्युच्चारसंयुक्तो म्रियमाणो गतिं लभेत् ॥ १७॥

गीतार्थश्रवणासक्तो महापापयुतोऽपि वा ।

वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ॥ १८॥

गीतार्थं ध्यायते नित्यं कृत्वा कर्माणि भूरिशः ।

जीवन्मुक्तः स विज्ञेयो देहान्ते परमं पदम् ॥ १९॥

गीतामाश्रित्य बहवो भूभुजो जनकादयः ।

निर्धूतकल्मषा लोके गीतायाताः परं पदम् ॥ २०॥

गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ।

वृथा पाठो भवेत्तस्य श्रम एव ह्युदाहृतः ॥ २१॥

एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः ।

स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात् ॥ २२॥

सूत उवाच ।

माहात्म्यमेतद्गीताया मया प्रोक्त सतातनम् ।

गीतान्ते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥ २३॥

॥ इति श्रीवाराहपुराणे श्रीगीतामाहात्म्यं सम्पूर्णम् ॥

ಭಗವದ್ಗೀತಾ ಮಾಹಾತ್ಮ್ಯಂ

ಧರೋವಾಚ |

ಭಗವನ್ಪರೇಮೇಶಾನ ಭಕ್ತಿರವ್ಯಭಿಚಾರಿಣೀ |

ಪ್ರಾರಬ್ಧಂ ಭುಜ್ಯಮಾನಸ್ಯ ಕಥಂ ಭವತಿ ಹೇ ಪ್ರಭೋ || ೧||

ಶ್ರೀ ವಿಷ್ಣುರುವಾಚ |

ಪ್ರಾರಬ್ಧಂ ಭುಜ್ಯಮಾನೋ ಹಿ ಗೀತಾಭ್ಯಾಸರತಃ ಸದಾ |
ಸ ಮುಕ್ತಃ ಸ ಸುಖೀ ಲೋಕೇ ಕರ್ಮಣಾ ನೋಪಲಿಪ್ಯತೇ || ೨||

ಮಹಾಪಾಪಾದಿಪಾಪಾನಿ ಗೀತಾಧ್ಯಾನಂ ಕರೋತಿ ಚೇತ್ |
ಕ್ವಚಿತ್ಸ್ಪರ್ಶಂ ನ ಕುರ್ವನ್ತಿ ನಲಿನೀದಲಮಮ್ಬುವತ್ || ೩||

ಗೀತಾಯಾಃ ಪುಸ್ತಕಂ ಯತ್ರ ಯತ್ರ ಪಾಠಃ ಪ್ರವರ್ತತೇ |
ತತ್ರ ಸರ್ವಾಣಿ ತೀರ್ಥಾನಿ ಪ್ರಯಾಗಾದೀನಿ ತತ್ರ ವೈ || ೪||

ಸರ್ವೇ ದೇವಾಶ್ಚ ಋಷಯೋ ಯೋಗಿನಃ ಪನ್ನಗಾಶ್ಚ ಯೇ |
ಗೋಪಾಲಾ ಗೋಪಿಕಾ ವಾಪಿ ನಾರದೋದ್ಧವಪಾರ್ಷದೈಃ ||

ಸಹಾಯೋ ಜಾಯತೇ ಶೀಘ್ರಂ ಯತ್ರ ಗೀತಾ ಪ್ರವರ್ತತೇ ೫||
ಯತ್ರ ಗೀತಾವಿಚಾರಶ್ಚ ಪಠನಂ ಪಾಠನಂ ಶ್ರುತಮ್ |
ತತ್ರಾಹಂ ನಿಶ್ಚಿತಂ ಪೃಥ್ವಿ ನಿವಸಾಮಿ ಸದೈವ ಹಿ || ೬||

ಗೀತಾಶ್ರಯೇಽಹಂ ತಿಷ್ಠಾಮಿ ಗೀತಾ ಮೇ ಚೋತ್ತಮಂ ಗೃಹಮ್ |
ಗೀತಾಜ್ಞಾನಮುಪಾಶ್ರಿತ್ಯ ತ್ರೀಂಲೋಕಾನ್ಪಾಲಯಾಮ್ಯಹಮ್ || ೭||

ಗೀತಾ ಮೇ ಪರಮಾ ವಿದ್ಯಾ ಬ್ರಹ್ಮರೂಪಾ ನ ಸಂಶಯಃ |
ಅರ್ಧಮಾತ್ರಾಕ್ಷರಾ ನಿತ್ಯಾ ಸ್ವಾನಿರ್ವಾಚ್ಯಪದಾತ್ಮಿಕಾ || ೮||

ಚಿದಾನನ್ದೇನ ಕೃಷ್ಣೇನ ಪ್ರೋಕ್ತಾ ಸ್ವಮುಖತೋಽರ್ಜುನಮ್ |
ವೇದತ್ರಯೀ ಪರಾನನ್ದಾ ತತ್ತ್ವಾರ್ಥಜ್ಞಾನಸಂಯುತಾ || ೯||

ಯೋಽಷ್ಟಾದಶಜಪೋ ನಿತ್ಯಂ ನರೋ ನಿಶ್ಚಲಮಾನಸಃ |
ಜ್ಞಾನಸಿದ್ಧಿಂ ಸ ಲಭತೇ ತತೋ ಯಾತಿ ಪರಂ ಪದಮ್ || ೧೦||

ಪಾಠೇಽಸಮರ್ಥಃ ಸಮ್ಪೂರ್ಣೇ ತತೋಽರ್ಧಂ ಪಾಠಮಾಚರೇತ್ |
ತದಾ ಗೋದಾನಜಂ ಪುಣ್ಯಂ ಲಭತೇ ನಾತ್ರ ಸಂಶಯಃ || ೧೧||

ತ್ರಿಭಾಗಂ ಪಠಮಾನಸ್ತು ಗಙ್ಗಾಸ್ನಾನಫಲಂ ಲಭೇತ್ |

ಷಡಂಶಂ ಜಪಮಾನಸ್ತು ಸೋಮಯಾಗಫಲಂ ಲಭೇತ್ ॥ ೧೨॥

ಏಕಾಧ್ಯಾಯಂ ತು ಯೋ ನಿತ್ಯಂ ಪಠತೇ ಭಕ್ತಿಸಂಯುತಃ ।
ರುದ್ರಲೋಕಮವಾಪ್ನೋತಿ ಗಣೋ ಭೂತ್ವಾ ವಸೇಚ್ಚಿರಮ್ ॥ ೧೩॥

ಅಧ್ಯಾಯಂ ಶ್ಲೋಕಪಾದಂ ವಾ ನಿತ್ಯಂ ಯಃ ಪಠತೇ ನರಃ ।
ಸ ಯಾತಿ ನರತಾಂ ಯಾವನ್ಮನ್ವಂತರಂ ವಸುಂಧರೇ ॥ ೧೪॥

ಗೀತಾಯಾಃ ಶ್ಲೋಕದಶಕಂ ಸಪ್ತ ಪಂಚ ಚತುಷ್ಟಯಮ್ ।
ದ್ವೌ ತ್ರೀನೇಕಂ ತದರ್ಧಂ ವಾ ಶ್ಲೋಕಾನಾಂ ಯಃ ಪಠೇನ್ನರಃ ॥ ೧೫॥

ಚನ್ದ್ರಲೋಕಮವಾಪ್ನೋತಿ ವರ್ಷಾಣಾಮಯುತಂ ಧ್ರುವಮ್ ।
ಗೀತಾಪಾಠಸಮಾಯುಕ್ತೋ ಮೃತೋ ಮಾನುಷತಾಂ ವ್ರಜೇತ್ ॥ ೧೬॥

ಗೀತಾಭ್ಯಾಸಂ ಪುನಃ ಕೃತ್ವಾ ಲಭತೇ ಮುಕ್ತಿಮುತ್ತಮಾಮ್ ।
ಗೀತೇತ್ಯುಚ್ಚಾರಸಂಯುಕ್ತೋ ಮ್ರಿಯಮಾಣೋ ಗತಿಂ ಲಭೇತ್ ॥ ೧೭॥

ಗೀತಾರ್ಥಶ್ರವಣಾಸಕ್ತೋ ಮಹಾಪಾಪಯುತೋಽಪಿ ವಾ ।
ವೈಕುಣ್ಠಂ ಸಮವಾಪ್ನೋತಿ ವಿಷ್ಣುನಾ ಸಹ ಮೋದತೇ ॥ ೧೮॥

ಗೀತಾರ್ಥಂ ಧ್ಯಾಯತೇ ನಿತ್ಯಂ ಕೃತ್ವಾ ಕರ್ಮಾಣಿ ಭೂರಿಶಃ ।
ಜೀವನ್ಮುಕ್ತಃ ಸ ವಿಜ್ಞೇಯೋ ದೇಹಾನ್ತೇ ಪರಮಂ ಪದಮ್ ॥ ೧೯॥

ಗೀತಾಮಾಶ್ರಿತ್ಯ ಬಹವೋ ಭೂಭುಜೋ ಜನಕಾದಯಃ ।
ನಿರ್ಧೂತಕಲ್ಮಷಾ ಲೋಕೇ ಗೀತಾಯಾತಾಃ ಪರಂ ಪದಮ್ ॥ ೨೦॥

ಗೀತಾಯಾಃ ಪಠನಂ ಕೃತ್ವಾ ಮಾಹಾತ್ಮ್ಯಂ ನೈವ ಯಃ ಪಠೇತ್ ।
ವೃಥಾ ಪಾಠೋ ಭವೇತ್ತಸ್ಯ ಶ್ರಮ ಏವ ಹ್ಯುದಾಹೃತಃ ॥ ೨೧॥

ಏತನ್ಮಾಹಾತ್ಮ್ಯಸಂಯುಕ್ತಂ ಗೀತಾಭ್ಯಾಸಂ ಕರೋತಿ ಯಃ ।
ಸ ತತ್ಫಲಮವಾಪ್ನೋತಿ ದುರ್ಲಭಾಂ ಗತಿಮಾಪ್ನುಯಾತ್ ॥ ೨೨॥

ಸೂತ ಉವಾಚ ।

ಮಾಹಾತ್ಮ್ಯಮೇತದ್ಗೀತಾಯಾ ಮಯಾ ಪ್ರೋಕ್ತ ಸತಾತನಮ್ ।
ಗೀತಾನ್ತೇ ಚ ಪಠೇದ್ಯಸ್ತು ಯದುಕ್ತಂ ತತ್ಫಲಂ ಲಭೇತ್ ॥ ೨೩॥

|| ಇತಿ ಶ್ರೀವಾರಾಹಪುರಾಣೇ ಶ್ರೀಗೀತಾಮಾಹಾತ್ಮ್ಯಂ ಸಮ್ಪೂರ್ಣಮ್ ||

GITA MAHATMYA (Varaha Purana) with Tatparya

Dharovaacha:

Bhagavan parameshaana bhaktiravyabhichaarinee;

Praarabdham bhujyamaanasya katham bhavati he prabho.

Goddess Earth queries –

(1) O Bhagavan, the Supreme Lord! How can unflinching devotion arise in him who is immersed in his Prarabdha Karmas (worldly life), O Lord!

Sri Vishnuruvaacha:

Praarabdham bhujyamaano hi geetaabhyaasaratah sadaa;

Sa muktah sa sukhee loke karmanaa nopalipyate.

Lord Vishnu replies:

(2) Though engaged in performance of worldly duties as a consequence of his past actions, one who regularly involves himself in the study of Gita, enjoys happiness, gets released from the bangs of birth and death; is not bound by Karma and is not touched by the effects of his actions.

Mahaapaapaadipaapaani geetaadhyaanam karoti chet;

Kwachit sparsham na kurvanti nalineedalam ambuvat.

(3) Just as water does not stain the lotus leaf, even great sins do not taint one who regularly devotes his attentions to the study of Bhagavat Gita.

Geetaayaah pustakam yatra yatra paathah pravartate;

Tatra sarvaani teerthaani prayaagaadeeni tatra vai.

(4) All the sacred centres of pilgrimage, like Prayag and other places, dwell in that place where the Gita is kept, and where the Gita is read.

Sarve devaashcha rishayo yoginahpannagaashcha ye;

Gopaalaa gopikaa vaapi naaradoddhava paarshadaih.

(5) All the gods, sages, Yogins, divine serpents, Gopalas, Gopikas (friends and devotees of Lord Krishna), Narada, Uddhava and others (dwell here).

Sahaayo jaayate sheeghram yatra geetaa pravartate;

Yatra geetaavichaarashcha pathanam paathanam shrutam;

Tatraaham nishchitam prithvi nivasaami sadaiva hi.

(6) Help comes quickly where the Gita is recited and, O Dharani... I ever dwell where it is read, heard, taught and contemplated upon!

Geetaashraye'ham tishthaami geetaa me chottamam griham;

Geetaajnaanam upaashritya treen Uokaan paalayaamyaham.

(7) I take refuge in the Gita, and the Gita is My best abode. I protect the three worlds with the knowledge of the Gita.

Geetaa me paramaa vidyaa brahmaroopaa na samshayah;

Ardhamaatraaksharaa nityaa swaanirvaachyapadaatmikaa.

8. The Gita is My highest science, which is doubtless of the form of Brahman, the Eternal, the Ardhamatra (of the Pranava Om), the ineffable splendour of the Self.

Chidaanandena krishnena proktaa swamukhato'rjuna;

Vedatrayee paraanandaa tatwaarthajnaanasamyutaa.

(9) It was spoken by the blessed Lord Krishna, the all-knowing, through His own mouth, to Arjuna. It contains the essence of the Vedas—the knowledge of the Reality. It is full of supreme bliss.

NOTE: The Gita contains the cream of the Vedas and Upanishads. Hence, it is a universal scripture suited for people of all temperaments and for all ages.

Yoashtaadasha japen nityam naro nishchalamaanasah;

Jnaanasiddhim sa labhate tato yaati param padam.

(10) He who recites the eighteen chapters of the Bhagavad Gita daily, with a pure and unshaken mind, attains perfection in knowledge, and reaches the highest state or supreme goal.

Paathe'asamarthah sampoornam tato'rdham paathamaacharet;

Tadaa godaanajam punyam labhate naatra samshayah.

(11) If a complete reading is not possible, even if only half is read, he attains the benefit of giving a cow as a gift. There is no doubt about this.

Tribhaagam pathamaanastu gangaasnaanaphalam labhet;

Shadamsham japamaanastu somayaagaphalam labhet.

(12) He who recites one-third part of it achieves the merit of a bath in the sacred river Ganges; and who recites one-sixth of it attains the merit of performing a SomaYaaga.

Ekaadhyaayam tu yo nityam pathate bhaktisamyutah;

Rudralokam avaapnoti gano bhootwaa vasecchiram.

(13) That person who reads one discourse with supreme faith and devotion attains to the world of Rudra and, having become a Gana (an attendant of Lord Shiva), lives there for many years.

Adhyaayam shlokapaadam vaa nityam yah pathate narah;

Sa yaati narataam yaavanmanwantaram vasundhare.

(14) If one reads a discourse or even a part of a verse daily he, O Earth, retains a human body till the end of a Manvantara;

Geetaayaah shloka dashakam sapta pancha chatushtayam;

Dwautreenekam tadardhamvaa shlokaanaam yah pathennarah.

Chandralokam avaapnoti varshaanaam ayutam dhruvam;

Geetaapaathasamaayukto mrito maanushataam vrajet.

(15-16) He who repeats ten, seven, five, four, three, two verses or even one or half of it, attains the region of the moon and lives there for 10,000 years. Accustomed to the daily study of the Gita, a dying man comes back to life again as a human being.

Geetaabhyaasam punah kritwaa labhate muktim uttamaam;

Geetetyucchaarasamyukto mriyamaano gatim labhet.

(17) By repeated study of the Gita, he attains liberation. Uttering the word Gita at the time of death, a person attains liberation.

Geetaarthashravanaasakto mahaapaapayuto'pi vaa;

Vaikuntham samavaapnoti vishnunaa saha modate.

(18) Though full of sins, one who is ever intent on hearing the meaning of the Gita, goes to the kingdom of God and rejoices with Lord Vishnu.

Geetaartham dhyaayate nityam kritwaa karmaani bhoorishah;

Jeevanmuktah sa vijneyo dehaante paramam padam.

(19) He who meditates on the meaning of the Gita, having performed many virtuous actions, attains the supreme goal after death. Such an individual should be considered a true Jivanmukta.

Geetaam aashritya bahavo bhoobhujo janakaadayah;

Nirdhootakalmashaa loke geetaa yaataah param padam.

(20) In this world, taking refuge in the Gita, many kings like Janaka and others reached the highest state or goal, purified of all sins.

Geetaayaah pathanam kritwaa maahaatmyam naiva yah pathet;

Vrithaa paatho bhavet tasya shrama eva hyudaahritah.

(21) He who fails to read this "Glory of the Gita" after having read the Gita, loses the benefit thereby, and the effort alone remains.

NOTE: This is to test and confirm the faith of the reader in the Bhagavad Gita, which is not a mere philosophical book but the word of God and should therefore be studied with great faith and devotion. The Gita Mahatmya generates this devotion in one's heart.

Etanmaahaatmyasamyuktam geetaabhyaasam karoti yah;

Sa tatphalamavaapnoti durlabhaam gatim aapnuyaat.

(22) One who studies the Gita, together with this "Glory of the Gita", attains the fruits mentioned above, and reaches the state which is otherwise very difficult to be attained.

> Suta Uvaacha:

Maahaatmyam etad geetaayaah mayaa proktam sanaatanam;

Geetaante cha pathedyastu yaduktam tatphalam labhet.

Suta said:

(23) This greatness or "Glory of the Gita", which is eternal, as narrated by me, should be read at the end of the study of the Gita, and the fruits mentioned therein will be obtained.

Thus ends the "Glory of the Gita" contained in the Varaha Purana. Om Shanti, Shanti, Shanti!

Sri AadiVaraha Stotram (Bhudevi kruta)

श्री आदिवराह स्तोत्रं (भूदेवी कृतं)

(Sri VaraAha PuraanaAntargatha)

धरण्युवाच |

नमस्ते देवदेवेश वराहवदनाऽच्युत |

क्षीरसागरसंकाश वज्रशृंग महाभुज || १ ||

उद्धृतास्मि त्वया देव कल्पादौ सागररांभसः ।

सहस्रबाहुना विष्णो धारयामि जगंत्यहम् ।। २ ।।

अनेकदिव्याभरणयज्ञसूत्रविराजित ।

अरुणारुणांबरधर दिव्यरत्नविभूषित ।। ३ ।।

उद्यद्भानुप्रतीकाशपादपद्म नमो नमः ।

बालचंद्राभदंष्ट्राग्र महाबलपराक्रम ।। ४ ।।

दिव्यचंदनलिप्तांग तप्तकांचनकुंडल ।

इंद्रनीलमणिद्योतिहेमांगदविभूषित ।। ५ ।।

वज्रदंष्ट्राग्रनिर्भिन्न हिरण्याक्षमहाबल ।

पुंडरीकाभिताम्राक्ष सामस्वनमनोहर ।। ६ ।।

श्रुतिसीमंतभूषात्मन् सर्वात्मन् चारुविक्रम ।

चतुराननशंभुभ्यां वंदिताऽऽयतलोचन ।। ७ ।।

सर्वविद्यामयाकार शब्दातीत नमो नमः ।

आनंदविग्रहाऽनंत कालकाल नमो नमः ।। ८ ।।

ಶ್ರೀ ಆದಿವರಾಹ ಸ್ತೋತ್ರಂ (ಭೂದೇವೀ ಕೃತಂ)

ಧರಣ್ಯುವಾಚ ।

ನಮಸ್ತೇ ದೇವದೇವೇಶ ವರಾಹವದನಾಽಚ್ಯುತ ।

ಕ್ಷೀರಸಾಗರಸಂಕಾಶ ವಜ್ರಶೃಂಗ ಮಹಾಭುಜ || ೧ ||

ಉದ್ಧೃತಾಸ್ಮಿ ತ್ವಯಾ ದೇವ ಕಲ್ಪಾದೌ ಸಾಗರಾಂಭಸಃ |

ಸಹಸ್ರಬಾಹುನಾ ವಿಷ್ಣೋ ಧಾರಯಾಮಿ ಜಗಂತ್ಯಹಮ್ || ೨ ||

ಅನೇಕದಿವ್ಯಾಭರಣಯಜ್ಞಸೂತ್ರವಿರಾಜಿತ |

ಅರುಣಾರುಣಾಂಬರಧರ ದಿವ್ಯರತ್ನವಿಭೂಷಿತ || ೩ ||

ಉದ್ಯದ್ಭಾನುಪ್ರತೀಕಾಶಪಾದಪದ್ಮ ನಮೋ ನಮಃ |

ಬಾಲಚಂದ್ರಾಭದಂಷ್ಟ್ರಾಗ್ರ ಮಹಾಬಲಪರಾಕ್ರಮ || ೪ ||

ದಿವ್ಯಚಂದನಲಿಪ್ತಾಂಗ ತಪ್ತಕಾಂಚನಕುಂಡಲ |

ಇಂದ್ರನೀಲಮಣಿದ್ಯೋತಿಹೇಮಾಂಗದವಿಭೂಷಿತ || ೫ ||

ವಜ್ರದಂಷ್ಟ್ರಾಗ್ರನಿರ್ಭಿನ್ನ ಹಿರಣ್ಯಾಕ್ಷಮಹಾಬಲ |

ಪುಂಡರೀಕಾಭಿತಾಮ್ರಾಕ್ಷ ಸಾಮಸ್ವನಮನೋಹರ || ೬ ||

ಶ್ರುತಿಸೀಮಂತಭೂಷಾತ್ಮನ್ ಸರ್ವಾತ್ಮನ್ ಚಾರುವಿಕ್ರಮ |

ಚತುರಾನನಶಂಭುಭ್ಯಾಂ ವಂದಿತಾಽಽಯತಲೋಚನ || ೭ ||

ಸರ್ವವಿದ್ಯಾಮಯಾಕಾರ ಶಬ್ದಾತೀತ ನಮೋ ನಮಃ |

ಆನಂದವಿಗ್ರಹಾಽನಂತ ಕಾಲಕಾಲ ನಮೋ ನಮಃ || ೮ ||

ಶ್ರೀ ಆದಿವರಾಹ ಸ್ತೋತ್ರಂ (ಭೂದೇವೀ ಕೃತಂ)

ಧರಣ್ಯುವಾಚ |

నమస్తే దేవదేవేశ వరాహవదనాఽచ్యుత |

క్షీరసాగరసంకాశ వజ్రశృంగ మహాభుజ || ౧ ||

ఉద్ధృతాస్మి త్వయా దేవ కల్పాదౌ సాగరాంభసః |

సహస్రబాహునా విష్ణో ధారయామి జగంత్యహమ్ || ౨ ||

అనేకదివ్యాభరణయజ్ఞసూత్రవిరాజిత |

అరుణారుణాంబరధర దివ్యరత్నవిభూషిత || ౩ ||

ఉద్యద్భానుప్రతీకాశపాదపద్మ నమో నమః |

బాలచంద్రాభదంష్ట్రాగ్ర మహాబలపరాక్రమ || ౪ ||

దివ్యచందనలిప్తాంగ తప్తకాంచనకుండల |

ఇంద్రనీలమణిద్యోతహేమాంగదవిభూషిత || ౫ ||

వజ్రదంష్ట్రాగ్రనిర్భిన్న హిరణ్యాక్షమహాబల |

పుండరీకాభితామ్రాక్ష సామస్వనమనోహర || ౬ ||

శ్రుతిసీమంతభూషాత్మన్ సర్వాత్మన్ చారువిక్రమ |

చతురాననశంభుభ్యాం వందితాఽఽయతలోచన || ౭ ||

సర్వవిద్యామయాకార శబ్దాతీత నమో నమః |

ఆనందవిగ్రహాఽనంత కాలకాల నమో నమః || ౮ ||

Tatparya...

Verse 1

नमस्ते देवदेवेश वराहवदनाऽच्युत ।

namastē dēvadēvēśa varāhavadanā'cyuta |

Salutations to You, O Lord of Lords, O imperishable Achyuta bearing the sacred form of Varaha!

क्षीरसागरसङ्काश वज्रशृङ्ग महाभुज ॥ १ ॥

kṣīrasāgarasaṅkāśa vajraśṛṅga mahābhuja || 1 ||
O mighty-armed Lord, whose radiance equals the Milk Ocean and whose tusks are as unyielding as diamonds.

Verse 2

उद्धृतास्मि त्वया देव कल्पादौ सागरराम्भसः ।

uddhṛtāsmi tvayā dēva kalpādau sāgararāmbhasaḥ |

O Lord, I was lifted up by You from the depths of the cosmic ocean at the dawn of creation (*Kalpa*).

सहस्रबाहुना विष्णो धारयामि जगन्त्यहम् ॥ २ ॥

sahasrabāhunā viṣṇō dhārayāmi jagantyaham || 2 ||

Supported by Your thousand arms, O Vishnu, I in turn am able to uphold all the worlds.

Verse 3

अनेकदिव्याभरणयज्ञसूत्रविराजित ।

anēkadivyābharaṇayajñasūtravirājita |

You shine resplendently adorned with countless celestial ornaments and the sacred sacrificial thread (*Yajnopavita*).

अरुणारुणाम्बरधर दिव्यरत्नविभूषित ॥ ३ ॥

aruṇāruṇāmbaradhara divyaratnavibhūṣita || 3 ||

Clad in garments glowing like the crimson dawn and embellished with divine jewels, I bow to You.

Verse 4

उद्यद्भानुप्रतीकाशपादपद्म नमो नमः ।

udyadbhānupratīkāśapādapadma namō namaḥ |

Repeated salutations to Your lotus feet, which glow with the brilliance of the rising sun!

बालचन्द्राभदंष्ट्राग्र महाबलपराक्रम ॥ ४ ॥

bālacandrābhadaṁṣṭrāgra mahābalaparākrama || 4 ||

O Lord of supreme strength and valor, the tips of Your curved tusks gleam like the crescent moon.

Verse 5

दिव्यचन्दनलिप्ताङ्ग तप्तकाञ्चनकुण्डल ।

divyacandanaliptāṅga taptakāñcanakuṇḍala |

Your divine limbs are anointed with fragrant sandalwood paste, and Your ears are adorned with earrings of burnished gold.

इन्द्रनीलमणिद्योतिहेमाङ्गदविभूषित ॥ ५ ॥

indranīlamaṇidyōtihēmāṅgadavibhūṣita || 5 ||

You are graced with golden armlets inlaid with radiant blue sapphires (*Indranila* gems).

Verse 6

वज्रदंष्ट्राग्रनिर्भिन्न हिरण्याक्ष महाबल ।

vajradaṁṣṭrāgranirbhinna hiraṇyākṣa mahābala |

O Mighty One, who pierced and vanquished the demon Hiranyaksha with the diamond-hard tips of Your tusks!

पुण्डरीकाभिताम्राक्ष सामस्वनमनोहर ॥ ६ ॥

puṇḍarīkābhitāmrākṣa sāmasvanamanōhara || 6 ||

Your eyes possess the soft reddish hue of blooming lotuses, and Your voice captivates all like the chanting of the *Sama Veda*.

Verse 7

श्रुतिसीमन्तभूषात्मन् सर्वात्मन् चारुविक्रम ।

śrutisīmantabhūṣātman sarvātman cāruvikrama |

You are the crowning jewel of the Vedas (*Shruti*), the Indwelling Soul of all beings, and the Lord of graceful strides.

चतुराननशम्भुभ्यां वन्दिताऽऽयतलोचन ॥ ७ ॥

caturānanaśambhubhyāṁ vanditā''yatalōcana || 7 ||

O wide-eyed Lord, You are revered and worshipped even by four-faced Brahma and Lord Shiva (*Shambhu*).

Verse 8

सर्वविद्यामयाकार शब्दातीत नमो नमः ।

sarvavidyāmayākāra śabdātīta namō namaḥ |

Salutations again and again to You, whose form embodies all supreme knowledge, yet who transcends all words!

आनन्दविग्रहाऽनन्त कालकाल नमो नमः ॥ ८ ॥

ānandavigrahā'nanta kālakāla namō namaḥ || 8 ||

Repeated salutations to You, the infinite embodiment of pure bliss and the sovereign Destroyer of Time itself!

Varaaha Stotra:

(Sri Vaadiraaja yati virachita Dashaavatara stuti)

ನೀಲಾಂಬುದಾಭ ಶುಭಶೀಲಾದ್ರಿ ದೇಹಧರ ಖೇಲಾಹೃತೋದಧಿಧುನೀ
ಶೈಲಾದಿಯುಕ್ತನಿಖಿಲೇಲಾಕಠಾಧ್ಯಸುರ ತೂಲಾಟವೀದಹನ ತೇ |
ಕೋಲಾಕೃತೇ ಜಲಧಿಕಾಲಾಚಲಾವಯವ ನೀಲಾಬ್ಜದಂಷ್ಟ್ರಧರಣೀ
ಲೀಲಾಸ್ಪದೋರುತಲಮೂಲಾಶಿಯೋಗಿವರ ಜಾಲಾಭಿ ವಂದಿತ ನಮಃ ||

नीलांबुदाभ शुभशीलाद्रिदेहधर खेलाहृतोदधिधुनी
शैलादियुक्तनिखिलेलाकठाध्यसुर तूलाटवीदहन ते ।
कोलाकृते जलधिकालाचलावयव नीलाब्जदंष्ट्रधरणी
लीलास्पदोरुतलमूलाशियोगिवर जालाभि वंदित नमः ॥

Nīlāmbudābha śubhaśīlādri dēhadhara khēlāhṛtōdadhidhunī
Śailādiyuktanikhilēlākaṭhādhyasura tūlāṭavīdahana tē |
Kōlākṛtē jaladhikālācalāvayava nīlābjadaṁṣṭradharaṇī
Līlāspadōrutalamūlāśiyōgivara jālābhi vandita namaḥ ||

Meaning:

"Salutations to You, O Lord in the form of a Boar (*Kolakrite*)!

Your Divine Form: Your auspicious body resembles a dark blue rain-bearing cloud and is as vast and majestic as a mountain.

Your Cosmic Play & Valor: You effortlessly lifted the entire Earth—complete with its oceans, rivers, and mountains—as mere sport (*khela*). You are like a blazing wildfire that

consumes the forest of cotton-like demons (*asuras*) led by Hiranyaksha (*Kathadhyasura*).

Your Cosmic Limbs: The oceans and great mountains are merely parts of Your cosmic form. Upon the tip of Your tusk—which shines like a blue lotus—rests Mother Earth (*Dharani*) as her playful abode.

Worshipped by Sages: You are reverently worshipped by assemblies of great yogis who subsist solely on roots and tubers (*mulashi*) at the base of trees. To You, I offer my prostrations (*namah*)."

ಶ್ರೀ ರಾಘವೇಂದ್ರತೀರ್ಥ ಗುರುಸಾರ್ವಭೌಮರು - ದಶಾವತಾರ ಸ್ತುತಿ ಯಲ್ಲಿ

In the Dashavatara Stuti by Sri Raghavendra Tirtha Gurusarvabhouma...

ಆದಿ ಸೂಕರ ಧರೋದ್ಧರಣಂ ತೇ ಸಿಂಧು ಬಂಧು ಜಠರಾತ್ ಶ್ರುತಿಗೀತಮ್ ।
ಮಾದೃಶಾಂ ಭವ ಪಯೋಧಿಗತಾನಾಂ ರಕ್ಷಣೇ ಪರಿಚಯಂ ತದವೈಮಃ ॥
ಶ್ರೀ ಆದಿ ವರಾಹಾವತಾರಿಯಾದ ಶ್ರೀ ಮೂಲರಾಮಚಂದ್ರಾ!

ನೀನು ಸಮುದ್ರ ಮಧ್ಯದಿಂದ ಭೂಮಿಯನ್ನು ಉದ್ಧರಿಸಿದ್ದು ವೇದ ಪ್ರತಿಪಾದ್ಯವಾಗಿದೆ.
ಆ ಪರಿಯನ್ನು ಅವಲೋಕಿಸಿದರೆ ಭವಸಾಗರ ಮಗ್ನರಾದ ನಮ್ಮಂಥವರನ್ನು ಉದ್ಧರಿಸಲು
ಕೈಕೊಂಡ ಪೂರ್ವ ಪ್ರಯೋಗವೆಂದು ಭಾವಿಸುತ್ತೇನೆ.

Ādi sūkara dharōddharaṇaṁ tē sindhu bandhu jaṭharāt śrutigītam |
Mādṛśāṁ bhava payōdhigatānāṁ rakṣaṇē paricayaṁ tadavaimaḥ ||

O’ Lord Mularamachandra, who took the form of the Primordial Boar (Adi Varaha)! The Vedas extol Your act of lifting and rescuing the Earth from the depths of the cosmic ocean. Observing that divine feat, I consider it to have been a practice

run (preparation) for rescuing people like us, who are drowning in the ocean of worldly existence (*Bhavasagara*).

ಪೂರ್ಣಚಂದ್ರಗತಲಕ್ಷಣ ರೇಖಾಲಕ್ಷಿತ ಯದಿ ತದೈಕ ಕಲಾಯಾಮ್ ।
ಸಂಶ್ರಿತೇಂದುಮಣಿದಂಷ್ಟ್ರಧರಂ ಸ್ಯಾತ್ ಸೋಪಮ ಭವತಿ ಸೂಕರ ರೂಪ ॥
ಶ್ರೀ ವರಾಹಮೂರ್ತೇ!

ಚಂದ್ರನ ಒಂದು ಕಲೆಯಿಂದ ಅವನಲ್ಲಿರುವ ಕಳಂಕ ರೇಖೆಯು ಶೋಭಿಸುವಂತೆ - ಚಂದ್ರನ ಕಲೆಯಂತಿರುವ ದಂಷ್ಟ್ರಯುಕ್ತನಾದ ನಿನ್ನ ಕೃಷ್ಣ ವರ್ಣದ ಶರೀರವು ಶೋಭಿಸುವುದು!!

Pūrṇacandragatalakṣaṇa rēkhālakṣita yadi tadaika kalāyām |
Saṁśritēndumaṇidaṁṣṭradharaṁ syāt sōpama bhavati sūkara rūpa ||

"O Lord Varahamurti! Just as the dark mark (line) on the full moon shines beautifully alongside a single bright crescent of the moon, Your dark-complexioned (*Krishna-varna*) body shines magnificently with Your white tusks that resemble the crescent moon!"

" ಶ್ರೀ ರಾಯರ ಪೂರ್ವಾಶ್ರಮ ಪುತ್ರರೂ, ಶ್ರೀ ರಾಯರ ವಿದ್ಯಾ ಶಿಷ್ಯರೂ ಆದ ಶ್ರೀ ಲಕ್ಷ್ಮೀನಾರಾಯಣಾಚಾರ್ಯರ ಮಾತಲ್ಲಿ"

ಆವಿರ್ಭೂತೋಬ್ಜಜೇಶಪ್ರಮುಖಸುರಗಣೈಃ
ಪ್ರಾರ್ಥಿತಃ ಶ್ರೀವರಾಹೋ
ಮಗ್ನಂ ಭೂಮಿಂ ಲಯಾಬ್ಧಿಂ ಗಿರಿ ವನ
ಸಹಿತಾಂ ದ್ವಿಃ ಸಮುದ್ಧಾರ್ಯ ಚೋರ್ದ್ವಮ್ ।
ನ್ಯಸ್ಯಾಬ್ಜಾಕ್ಷಃ ಸುದಾರ್ಢ್ಯಂ ಸುರಗಣ
ಮಹಿತೋ ತಾಪಮೇಷಾಂ ಪ್ರಕುರ್ವನ್
ಹತ್ವಾ ಪ್ರಹ್ಲಾದ ತಾತಾವರಜಮಪಿ
ಮಹಾನ್ ಪ್ರೀಯತಾಂ ಮೇ ಸ ಚೇಶಃ ॥

Āvirbhūtōbjajēśapramukhasuragaṇaiḥ prārthitaḥ śrīvarāhō
Magnaṁ bhūmiṁ layābdhiṁ giri vana sahitāṁ dviḥ samuddhārya cōrdhvam |
Nyasyābjākṣaḥ sudārḍhyaṁ suragaṇa mahitō tāpamēṣāṁ prakurvan
Hatvā prahlāda tātāvarajamapi mahān prīyatāṁ mē sa cēśaḥ ||

Meaning:

"May that Supreme Lord Sri Varaha be pleased with me—He who manifested upon the prayers of the hosts of celestials led by Brahma (*Abjaja*) and Shiva (*Isha*); who, having lotus-like eyes, twice lifted up the Earth along with its mountains and forests from the depths of the cosmic ocean of dissolution (*Layabdhi*) and firmly established it above; and who, worshipped by the gods, dispelled their distress by slaying Hiranyaksha, the younger brother of Prahlada's father (Hiranyakashipu)."

" ಶ್ರೀ ನಾರದಾಂಶ ಶ್ರೀ ಪುರಂದರದಾಸರ ವಾಣಿಯಲ್ಲಿ"

ಅಡವಿ ಹಂದಿಯಾಗಿದ್ದವಾನ ।
ಗೊಡವೆ ಯಾತಕೆ ನಮಗೆ ।
ಬಡಿವಾರವು ಯೇನು
ಹೇಳಲೆ ರಂಗಧಾಮಾ ॥
ಕ್ರೋಢ ರೂಪವಾಗಿ ಭೂಮಿ ।
ದಾಡಿಯಿಂದ ಯೆತ್ತಿ ಹೊಡೆದು ।
ಮೂಢ ಹೇಮಾಕ್ಷನ
ಕೊಂದೆ ಯಲೆ ಸತ್ಯಭಾಮೆ ॥

" ಶ್ರೀ ಭೃಗು ಮಹರ್ಷಿಗಳ ಅಂಶ ಸಂಭೂತರಾದ ಶ್ರೀ ವಿಜಯರಾಯರ ಶಬ್ದಗಳಲ್ಲಿ"

ರಾಗ : ಮುಖಾರಿ ತಾಳ : ತ್ರಿವಿಡಿ

ಕಮಲ ಸಂಭವ ನಾಸಿಕಾ ।

ಸಂಭವ ಕಾಯೋ ।

ನಮಿಸುವೆ ನಿನಗೆ ನಾನು ।। ಪಲ್ಲವಿ ।।

ಅಂದು ಧರಿಣಿ ಜಲ ।

ವಂದಾಗಿ ಕರಗಿರೇ ।

ನಂದನ ಚಿಂತಿಸೆ ।

ಬಂದ ವರಾಹಮೂರ್ತಿ ।। ಚರಣ ।।

ಮಧುಪಾನಾವನ । ಸಾ ।

ದುದು ಅವನ ಚರ್ಮ ।

ಹೊದಿಸಿ ಹೆಪ್ಪುಗೊಟ್ಟು ।

ಮೇದಿನೆಂದಿನಿಸಿದೆ ।। ಚರಣ ।।

ಕನಕಲೋಚನ ಭೂಮಿಯನು

ಕದ್ದು ವೈಯ್ಯಲು ।

ಅನಿಮಿಷರೊಲಿಸೆ

ಅವನ ಕೊಂದುದ್ಧರಿಸಿದೆ ।। ಚರಣ ।।

ಕರುಣಾಕಟಾಕ್ಷದಿ

ಹೊರವಲ್ಲಿ ನಾನೆಲ್ಲಿ ।

ಸರಿಗಾಣೆ ನಿನಗೆ ಅಂತರ

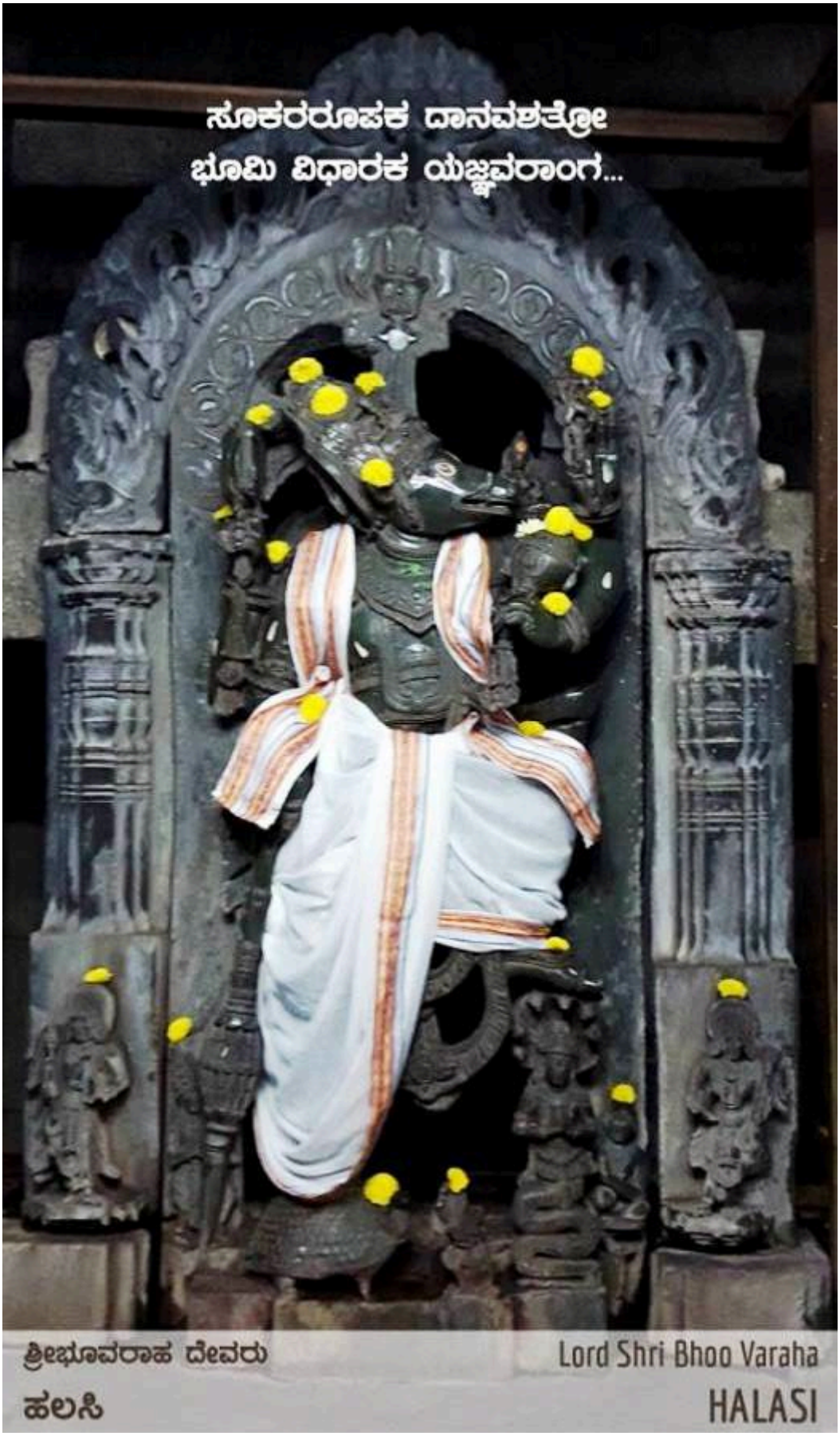
ಬಹಿರದೊಳು ।। ಚರಣ ।।

ರಜೋಭಿಮಾನಿಯ

ವಡಿಯಾ ಸುಜನಪಾಲಾ ।

ಭುಜಗ ಗಿರಿಯ ವಾಸಾ

ವಿಜಯವಿಠ್ಠಲಾಧೀಶಾ ।। ಚರಣ ।।


ಸೂಕರರೂಪಕ ದಾನವಶತ್ರೋ
ಭೂಮಿ ವಿಧಾರಕ ಯಜ್ಞವರಾಂಗ...
ಶ್ರೀಭೂವರಾಹ ದೇವರು
Lord Shri Bhoo Varaha
ಹಲಸಿ
HALASI

Sri KrishnaArpanamastu
naaham karta harih karta
Hari Sarvottama - Vaayu Jeevottama
Sri GuruRaajo Vijayate